

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth

his life for th

Joh

Haugen, Rev. A. K.
deeds

Volume 21

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, First No. in September, 1945

No.

CHRIST, OUR HOPE

Epistle: Rom. 8: 18-39.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." v. 28.

Paul, in Romans, holds forth to us the basic truths of the gospel, the necessity of salvation, the foundation of salvation and the hope of the final consummation of salvation in the eternal kingdom of glory. The Christian's life, therefore, is a life with hope, ever-abiding hope. It is a hope that keeps the believer's eyes turned heavenward, to the source of all his joy and strength. No other religion is found which gives the sin-troubled soul, the release that he needs. Heathen religions all bear with them an uncertainty of the life beyond the grave. The truth of Christ brings hope to the sinner. "There is therefore now no condemnation to them which are in Christ Jesus."

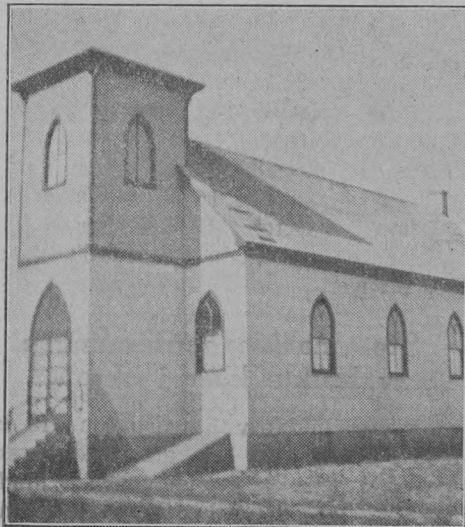
Why does the heathen not find a certain hope? It is because his view is directed where there is no help. He is zealous for his religion, putting to shame, by his works of devotion, his sacrifices, his prayers, his deeds of penance, many who are called by the name of Christian. But when he has done all this, he asks: "Is this enough? are the gods pleased now?" Or for the one who purports to believe in God but not in the Redeemer, Jesus Christ, the question will finally arise, "Can what I have done of good over-balance the evil, so that I can actually stand before the Almighty?" Thus, neither can be sure of his standing before God because of his imperfections. His sins will continuously crop up.

Why then is there hope in Christ, for even the most ungodly sinner? Certainly it is not because of anything in himself, no merit or worthiness of his. This would only be an ill-founded imagination. The Christian hope is entirely in the Lord Jesus Christ, whose death and blood were sufficient to cover all sin acknowledged before God. It does not depend on the merit of the sinner, but on the merit of the Savior.

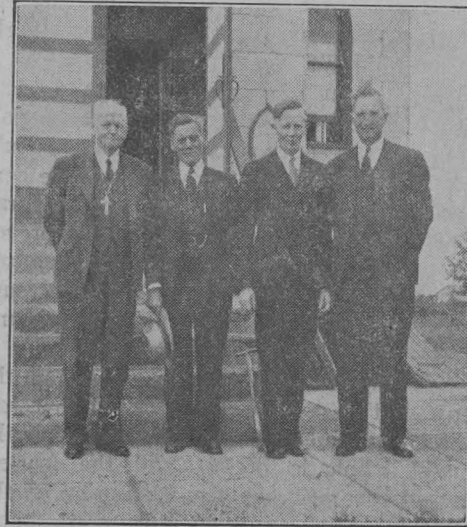
For each Christian, every experience of life is permitted to come, to work out for good, in some way to him. His experiences, as many of you have found out are not always such as he would welcome of himself. As in Paul's life, there is sometimes suffering, persecution, famine, or danger of death. But where faith is, these outward things can never harm the fellowship with God, nor destroy the hope that is set in Him.

All things are given with no less a purpose than to fit you for the eternal kingdom of glory. In the first verse of our text Paul disparages the thought that suffering for Christ's sake is hard. He himself had experienced, no doubt, more than most of us in the way of suffering. Yet, as he contemplated the heavenly glory, his earthly suffering was not worthy of mention. Here and now trials may see great compared with this brief life. Then it behooves us to consider the sure hope of "the manifestation of the sons of God", the final consummation of God's great plan of salvation.

Here and now the Christian does own this salvation, by faith. It is not a thing of sight. Then it would no longer be of faith. Because it is of faith, the people of the world are not here cognizant of the great blessings of the flock "whom Jesus calls His own". The latter are a peculiar people, with little of pomp and show, that catches the eye of the world. But one day, and it may be soon, "every eye shall behold Him" and the sons of God shall be made manifest. It will be openly shown that their expectation was not in vain. To prove this hope by reason would be impossible. But to the eye of faith, given



Bethlehem Lutheran Church



Dr. J. A. Aasgaard, Pastors T. J. Langley, Sigmund Bue, J. B. Stolee

Bethlehem Lutheran Congregation Celebrates 40th Anniversary

Bethlehem Congregation, Midale, Saskatchewan, Sigmund Bue, pastor, celebrated the fortieth anniversary on June 29—July 1. Rev. J. B. Stolee and Rev. T. J. Langley, former pastors were both present and brought messages. Dr. J. A. Aasgaard preached the anniversary sermon. This congregation was organized by the Rev. O. B. Sanders. Twelve pastors have served it during its forty years. To be-

gin with, the work was mostly in the Norwegian language, and the meetings were held in a school-house. But now the congregation has a very serviceable church, and there is either service or Luther League every Sunday in the English language. The steady growth of this congregation is largely due to the consecrated work of some of its lay-members.

Sincerely, Sigmund Bue.

WHEN ARE WE EDUCATING?

By Stanley Olsen

Department of Religion
Augustana College, Sioux Falls, S.D.

When I am most honest with myself, I must confess this question sums up my deepest problem. Too often I take refuge in some vague assurance that the process of education is going on by pointing to the assignments I give, the lesson plans I have worked out, the lectures I've prepared, the lesson materials I've distributed, the attention (or is it only docility?) of the class I'm teaching, etc. (And who dares say these things are unimportant?) But such assurances vanish in the thin air when I'm faced with the test of what actually happens. If only we didn't have to face the actual test of concrete results, how blithely we could go along and really believe we are doing the job!

Sometimes I console myself with the thought: "Some day all this will come home to him, if not now." Or, "What I've not been able to do, the Holy Spirit will do in His good time". Or, "Maybe some day, through the influence of home or friends, or when he settles down to the real business of living, these things will become urgent realities and not just so many assignments that have to be mastered". But in taking refuge in these assurances, I'm never at rest, for there is still the haunting suspicion that I might have done more. After all, isn't the real test of whether one has taught to be found in the product—in what actually comes of it all?

All this forces me again and again to rethink and reformulate my ideas of teaching. Basically, I suppose teaching can be defined very simply: to bring about a vivid

and guided by the Spirit through the Word of God, it is a perfect reality. God's Spirit calls YOU to accept this hope!

O Christ, our hope, our heart's desire,
Redemption's only spring!
Creator of the world art Thou,
Its Savior and its King,
Its Savior and its king. Amen!

—E. H.

awareness of Christ in the hearts of the students and to inspire them to commit their lives wholeheartedly to Him. Perhaps I may list a few conclusions that have come home to me with peculiar force when I have been driven to rethink the whole teaching process.

1. I must learn to put first things first. By this I mean I must learn to regard every lesson, with all its reading matter, questions, projects, etc., as functional—only a means to the spiritual enrichment of the student, and not ends in themselves. After all, don't we think of the Bible as a "means of grace"? The end must always be a Christ-like personality.

2. I must be ever aware that concomitant learnings can be and often are, as significant as learning the lesson itself. By this I mean, what the students learn by observing my own personal example, values, appreciations, practices, etc., are often as powerful, if not more so, than the lessons they are learning. What a difference it makes in developing religious attitudes whether students like or dislike the class!

3. I must remember that students often learn most significant things from each other. Often what they say in class can reach deeper than what the teacher says, though he might say the same thing. This requires a genuinely democratic approach to the teaching process.

4. I must constantly remember that to enrich the students' life, I must know what that life is. To know my students is to know more than I can get facing them in class. For the real student before me is what he is in his home, among his friends, in his play, with his scout troop or out with his neighborhood gang. How to get at all this always intrigues me, for I must get this if I'm to get anywhere with him.

I believe this is what it means to be student-centered in our teaching. And the more student centered we are, the more actual results we will see in our teaching. Someone has said that Jesus didn't teach lessons—He taught people. A half-truth, no doubt, but taking it seriously makes the difference between going through the motions and doing the real thing.

TOPICS OF INTEREST

Victory and Peace

The day these words are written is a day of rejoicing for victory in the Pacific and for the return of peace to a war-weary world. After six years of anxious anticipation the welcome flash came that war was over and victory ours. Thank God that He has in His mercy granted us peace again. Truly, this is the day the Lord hath made and we will rejoice in it.

It is a day with its sobering memories too—the memories of those who will not return. This peace, this victory, this freedom of ours has been bought at a staggering price of blood and suffering. God help us to use it worthily. Will we? That brings other memories—the memories of a peace before this war, peace in which we were so absorbed in our own selfish pursuits that we forgot that we were our brother's keepers. Because we neglected our spiritually sick brother then, we have had to kill him now. And so we have peace, again. How will we use the peace this time?

This day is a call to repentance. Our tremendous responsibilities as well as God's goodness should lead us to repentance (Rom. 2:4). We need to repent. Is it not because we have collaborated with man's age-old enemy, the devil, that we have been deceived into destroying one another and dishonoring the God that made us all? Our hearts—have they not sheltered the enemy agents of selfishness, hatred and greed? Let the light of God's Word expose the treachery. Let a tribunal be set up in every heart to try and to convict the greatest of all war criminals. Do not shield him. Let God's inevitable justice deliver you from his power in this time of grace. Make your unconditional surrender to Christ and let Christ disarm the deceiver and destroyer within. It is time for us all to say, "By the grace of God, I renounce the devil and all his works and all his ways, and I trust in God as my Father, Christ as my Redeemer, and the Holy Spirit as my Sanctifier."

Let peace and victory be proclaimed in the heart. Let V Day be real and complete. Then shall God, angels and men rejoice.

—A. K. H.

Hold High the Torch

Hold high the torch!
You did not light its glow —
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright.
Yours to pass on when you no more need light;

For there are other feet that we must guide,
And other forms go marching by our side;
Their eyes are watching every smile and tear

And efforts which we think are not worthwhile,
Are sometimes just the very helps they need,

Actions to which their souls would give most heed;

So that in turn they'll hold it high
And say, "I watched someone else carry it this way."

If brighter paths should beckon you to choose,

Would your small gain compare with all you's lose?

Hold high the torch!
'Twas given you by other hands, you know.
I think it started down its pathway bright,
The day the Maker said: "Let there be light."

And He, once said, who hung on Calvary's tree—

"Ye are the light of the world—Go! Shine—for me."

—Author Unknown.

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Rose Valley, Sask.
Y.P.L.L. Editor: Mr. G. Loken,
Outlook, Sask.

Published: 5th and 20th of the month
Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by
THE CHRISTIAN PRESS, LIMITED
Winnipeg, Man.

Lutheranism Weighed and Found Wanting

During the years of conflict the Wartime Information Board has published a monthly Bulletin entitled: "Canadian Churches and the War". This Bulletin has served a purpose and has contained articles of practical value. Not all articles have pointed to the real remedy for the ills of the world however namely the rule of Christ in the hearts of men. Other articles, such as the one from which we will quote, have been found wanting in the analysis of the part some churches have played.

In the August 1945 issue an article entitled: "Religious Conditions in Germany, reprinted from "Christianity and Crisis", was found. This article was written by Chaplain William A. Spurrier. We take issue with his appraisal of the Lutheran Church in its contribution in the world conflict.

Chaplain Spurrier gives a very pessimistic picture of the future of Protestantism in Germany, and deplores its decadent nature during the years of conflict. Here is his doleful picture:

"I for one am very pessimistic about its (The Protestant Church) future and particularly its present condition. For in addition to losing its generation of pastors and divinity students, it has little left to build upon. And what little it has, it can rebuild only if it re-examines its theology and takes a more responsible part in the affairs of the nation."

He has this to say about the Lutheran Church:

"As others have often noted, the Lutheran concept of state and social ethics, has proved hopelessly inadequate in understanding and combating Nazism. The situation now makes one wonder if this error has perhaps resulted in the loss of its many virtues and truths altogether."

True, he speaks of Lutheranism in Germany. Yet one questions his analysis of the situation even there when we place his comment alongside that of Dr. Herman E. Jorgensen in the August 21st. issue of the Lutheran Herald. We quote from Dr. Jorgensen's article:

"My readers may by this time ask whether I have forgotten my promise of summary of what I have learned here in Sweden concerning the church situation in Continental Europe. This is in substance what I have learned: 'Throughout the war there has existed an active opposition to the Hitler regime in Germany, an opposition which naturally had to function largely as an underground movement if it were to exist at all. In this opposition movement, the Church played a certainly not inconsiderable part, to some extent as an integral section of the entire movement, but in other ways as a spiritual force having a mission and objective of its own. This church opposition was not 'underground' in all respects. Some of its leaders, notably Bishop Wurm of Stuttgart, again and again protested openly against the persecutions of Jews and other 'non Aryans' and against violence toward the people of occupied lands. In several instances this German church opposition had direct and often very beneficial contacts with organized resistance movements in occupied countries, and

with church leaders in neutral countries like Sweden and Switzerland.

"This active group of German anti-nazi churchmen worked out plans for reconstruction work within the German Church after the war, which they were sure would be won by the Allies. And today these very men are engaged in this work, having the encouragement of Western military leadership. Foremost among these are such men as Bishop Wurm of Wurtemberg, Pastor Gerstenmeier of the German Confessional Church, and Dr. Hanns Lilje of Berlin, secretary of the Lutheran World Convention."

That it may be true to a certain extent that there has been tendency on the part of German Lutheranism to take a subservient attitude to the state, may be conceded. To say, however, that "the Lutheran concept of state and social ethics has proved hopelessly inadequate in understanding and combating Nazism" is not generally supported by facts either in Germany, and most certainly not in Norway.

Perhaps when history is written from the perspective of time it will reveal that just such "Lutheran concept" made possible the most emphatic protest and the fearless stand that has won the admiration of the world. Nazi aggressors learned to know through bitter experience that men and women of Lutheran persuasion not only understood but effectively combatted the pagan ideology of a superior race.

It is not for us to boast, however, but humbly thank God for the part the Lutheran Church has played in the conflict. Yet when the Lutheran church is found wanting because it is viewed in a narrow segment rather than in world perspective we deem it our privilege and duty to point to the error of the drastic statement made:

—V.

Pastor K. O. Kandal

Pastor and Mrs. K. O. Kandal and family have left our district to take up work in Matsqui, B.C. In a letter received in Camrose Pastor Kandal has this to say: "Last Sunday, August 5th, was a great and beautiful day in many ways for our Lutheran Church and congregation here at Matsqui, B.C. Dr. H. L. Foss, president of the Pacific District conducted the installation service of the new Pastor.

The ladies aid served a splendid lunch after the service. Then came the reception for the Pastor and his family. Pastor A. H. Solheim acted as chairman. Among those who took part in the program were Mr. Hurum, Mr. Mayer, Mrs. Kemprud, Mrs. Igeland, Pastor and Mrs. Kandal and Dr. and Mrs. Foss."

It is to be noted that this is the first time in forty-two years that this congregation has a pastor of its own.

Pastor Kandal rendered a long time of service in our district. During that time he served several parishes, was editor of Hyrden for many years, served two terms as vice-president of the district, and for almost two decades served as district secretary. May the Lord bless them in their new field of service.

Pastor S. J. Rude has taken up work in his new field at Lake Alma, Saskatchewan. He left the parish at Armena, Alberta the latter part of July. Motoring through Banff and other places of interest he arrived in his field. In a recent communication he states that he is busily engaged in the Parish. Pastor Rude served the Armena parish several years, and was part time instructor at the Canadian Lutheran Bible Institute several terms. May the Lord bless Pastor Rude and his family in their new field of labor.

Too Short

A man was preaching in the slums of a great Scottish city. He had been exhorting his listeners to make a new start; to use their will-power to the utmost; to "turn over a new leaf," and the like. On the outskirts of his crowd stood a poor fallen woman of the street. She stood this preaching of the law as long as she could. Then from the depths of her despair and failure she cried out, "Your rope's not long enough for me!"

— James H. McConkey.

Squadron Leader Chester Ronning will return shortly to Camrose, Alta., with his family. He will resume his position as Principal of Camrose Lutheran College.

Luther League Worker's Conferences will be held at the following places. Pastor Oscar Hanson, Executive Secretary of the International Luther League and one district officer will be present at each conference.

Sunday, October 7, Midale
Monday, October 8, Moose Jaw
Tuesday, October 9, Swift Current
Wednesday, October 10, Outlook
Thursday, October 11, Saskatoon
Friday, October 12, Camrose
Sunday, October 14, Calgary
Monday, October 15, Edmonton
Tuesday, October 16, Rose Valley
Thursday, October 18, Winnipeg
Later as arranged: Prince Albert and Peace River.

Støtt nasjonalinnsamlingen av brukte klær i oktober

1st juni-rundskriv til avdelingene fra den norske avdeling av Canadian Red Cross i Montreal henstilte presidenten, fru Madeleine L. Steen, at det ikke sendes mer brukte klær til avdelingen i Montreal. Fru Steen henviste til den nasjonale innsamling av brukte klær som er organisert av Canadian Allied Relief i oktober maaned.

Hovedkomiteen for Norwegian Relief i Canada vil herved fra lov til aa understreke og støtte denne henstilling.

Send ikke brukte klær til Montreal nu.

For det første vil Norge faa sin fulle andel av den nasjonale innsamling.

For det annet er Norwegian Branch, Red Cross ute av stand til aa behandle eller lagre mer enn det de har faatt allerede.

Støtt nasjonalinnsamlingen i oktober av all kraft og send det. De kan unnvære av brukte klær til de lokale innsamlingsteder som blir opprettet for denne innsamlingen, ikke til Montreal.

Her gjelder det et nasjonalt løft som det er en æressak for norskattede aa ta sin part av.

NORWEGIAN RELIEF FUND
Sven N. Oftedal, sekretær.

Axel K. Rosdal død

Axel K. Rosdal døde i troen paa sin frelser den 6te juni 1945, efter længere tids sykeleie. Begravelsen fandt sted i Rolling Hills, Alberta, den 9de juni. Pastor A. K. Odland fra Bawlf, Alberta, forrettet baade i kirken og ved graven.

Mr. Rosdal var født i Lund prestegjæld, Flekkefjord, Norge, den 9de juni 1880 og var saaledes ved sin død omtrent 65 aar gammel. Han utvandret fra Norge i 1906 og bosatte sig ved Hannahford, N.D. I 1910 forlot han med familie de Forenede Stater og tok "Homestead" ved Robsart, Sask. Der var han med at organisere Robsart lutherske menighet. Paa grund av flere aars tørke flyttet de i 1938 til Bawlf, Alberta, hvor de straks sluttet sig til menigheten hvorav Mr. Rosdal blev en av lederne blandt de troende. I 1942 flyttet de til Rolling Hills, Alberta, hvor de nogen aar tidligere hadde kjøpt land. Der bodde han til sin død.

Mr. Rosdal blev frelst i en forholdsvis ung alder. Han var en bønnens mand og altid levende interessert i sjæles frelse. Han var avholdt av alle som kjendte ham, for sit stille, beskedne væsen, og ikke mindst av de troende, paa grund av sin sterke tro paa Gud, sit inderlige bønneliv og sin interesse for synderes frelse.

En masse folk var samlet ved begravelser. Kirken i Rolling Hills var for liten, saa en større bygning, som kjærlige hender hadde pyntet meget pent, blev benyttet. En masse blomster, samt en mængde mindegaver i form av penger til forskjellige gjøremaal, var git av avdødes venner ved Rolling Hills, Scandia, Bawlf, Alta., samt fra Robsart, Sask.

Han efterlot sig hustru og fire barn, Clarence, Halvard, Ilene (Mrs. Bengtson) og Evelyn, som dypt føler savnet av en god og kjærlig etgefælle og far. De har dog alle fred med Gud og trøster sig med at de skal faa møtes igjen der hvor der ingen sorg, sygdom eller død skal være mere. Velsignet være hans minde. —Kor.

HVAD VIL DET SI AA TRO

Av D. L. Moody.

En aften da jeg preket i Filadelfia, satt der like ved foten av prekestolen en ung dame, hvis øine var festet paa mig, som om hun vilde sluke hvert ord. Jeg fikk interesse for henne, og da jeg var ferdig med talen, gikk jeg ned til henne.

"Er De en kristen?"

"Nei, jeg ønsker jeg var; jeg har søkt Jesus i tre aar," svarte hun.

"De maa ta feil," sa jeg.

Hun saa forundret paa mig og saa: "Tror De mig ikke?"

"Jo, De har uten tvil trodd at De søkte Jesus, men en engstelig søkende synder behøver ikke tre aar for aa finne en engstelig søkende Frelser."

"Hvad skal jeg da gjøre?" spurte hun.

"Ulykken er at De forsøker aa gjøre noget; De maa tro paa den Herre Jesus Kristus."

"Aa, jeg er syk og trett av dette ord: tro, tro, tro! Jeg vet ikke hvad det er."

"Nu vel," sa jeg, "la oss ta et annet ord; sette LIT til."

"Dersom jeg sier at jeg vil sette min lit til ham, vil han da frelse mig?"

"Nei, det er ikke sagt. De kan si tusen ting, men her gjelder det virkelig aa sette sin lit til ham," sa jeg.

"Godt," sa hun "jeg setter min lit til ham, men," tilføjet hun i samme aandedrett, "jeg føler ingen forandring til det bedre."

"Ja, der har vi det! De har i tre aar søkt efter følelser istedenfor aa søke Jesus. Troens maal er histoppe, ikke hernede. Følelsene er den planke som djevelen stikker ut til dig, naar du lider skibbrudd. Du hører en preken som gjør dig urolig, men naar du faar satt foten paa denne planke, blir du atter rolig. Nogen maaneder efter ligger du kanskje for døden, og mens du tror at der ingen fare er, sier djevelen: "Jo, det gjorde jeg godt; jeg gav hende gode følelser." Hvad blir der saa av dig? — Nei, søk dig fotfeste i Guds ord, da kommer du ikke til kort. Hans ord er blitt prøvd i seks tusen aar, og det har aldri slaatt feil." — Saa sa jeg tilslut til nævnte dame: "Befatt Dem ikke mere med følelser, men si med Job: Se, vil han sla mig ihjel, skulde jeg dog ikke haape?" —

Hun saa en stund paa mig, derpaa grep hun min haand og sa: "Mr. Moody, jeg setter min lit til den Herre Jesus Kristus, at han vil frelse mig i aften."

Derpaa gikk hun til menighetsforstanderne og sa det samme til dem.

Idet hun gikk ut, møtte hun en av kirketjenerne. Hun rystet hans haand og sa: "Jeg setter min lit til den Herre Jesus Kristus at han vil frelse min sjel."

Den næste aften satt hun atter like foran mig. Aldri skal jeg glemme hennes straalende ansikt, evighetens glans lyste i hennes øine. Hun gikk inn i samtaleverelset, og jeg undret mig hvad hun vilde der; men da jeg om der inn, stod hun og la armen om en venindes hals, idet hun sa:

"Det gjelder bare aa sette sin lit til ham, jeg har selv erfaret det."

Fra den tid av var hun en av de beste arbeidere i samtaleverelset.

Tidens hastverk og dens følger

En bekjent kunstner uttrykker sig som følger angaaende den for vor tid saa eiedommelige rastløshet i alle livets forhold: "Alle menneskers foretagender krever hastverk. Hvad enten en mand har forretning eller en anden profesjon, maa han skynde sig.

Han spiser hurtigt og faar en slet fordøielse.

Han gaar hrtig og faar apopleksi.

Han gjør forretning i en fart og gaar fallit.

Han taler hurtigt og taler derfor ofte usandhet.

Han leser hurtigt og blir overfladisk.

Han gir sin stemme i hastverk og frembringer raadne tilstande i samfundet.

Han gifter sig hurtigt og blir snart skilt.

Han opdrager sine barn i hast og utvikler lediggjengere og forbrytere.

Han finder religionen i en fart og glemmer den endnu hurtigere.

Han gjør sit testamente hurtig og efterlater sig proces for domstolene.

Han dør i hast, og — — —

(Krist. Talsmand).

AFTERTHOUGHTS

The mail man! A letter from Canada! An invitation to speak at a Bible Camp! Can it be that a desire carried so long shall now be realized?

A consultation with my wife. She says, "Go, by all means!" My answer: "Yes, if you and the children could go, too." She insists, "Forget us and go. That will be a wonderful trip for you."

The outcome of the whole matter: The invitation was accepted. As time went on arrangements were made for sufficient gas so that the family could go, too.

The first week was spent speaking at the Aberdeen-Sisseton Circuit Bible Camp at NeSoDak on Lake Enemy Swim near Wau-bay, South Dakota.

Then from Saturday noon we had to drive more than 1500 miles to Hastings Lake near Edmonton, Alberta, Canada. We arrived, but too late for the first assignment on Tuesday evening.

There followed nine strenuous, happy days with some of the finest, warmest, friendliest folk we have ever met. All were strangers when we came, except my esteemed classmate at the seminary, "Canada Jake" Stolee. Nevertheless, the pastors, family groups, and youth of the Edmonton-Camrose Circuits accepted us as old friends. My family and I enjoyed every moment of our stay there.

The Hastings Lake Bible Camp is a monument to faith in God and love for souls. Every pounded nail and every fitted board in the camp's several buildings bear evidence to the fact that here are folks who are concerned about the spiritual welfare of their youth and that they believe that God blesses the Bible Camp movement.

Family devotions at the breakfast table gave continuation to and encouragement for the family altar.

The Bible study placed at the head of the day's teaching schedule shows the place given to "the Word alone."

The strong doctrinal studies of the second period emphasized and re-emphasized salvation by "grace alone." How needful this is for people living in the midst of sectarian groups who speak much and sing much about grace, but are lacking in an understanding of its operation and fruits. The result of this lack is a spurning and ridiculing of God's appointed means and of the fruits which they produce. Many folks came burdened and confused, fresh from the constant questioning insinuations of sectarian friends and foes.

The Christian life series of the third hour gave the guest speaker a chance to show that all of life's questions and problems can be answered and solved only when in "faith alone" Christ is Savior, Lord, and Friend.

The questions placed in the box indicated a deep concern about vital spiritual matters on the part of Alberta's Lutheran youth. They showed a deep insight into God's Word and a desire for an increasingly better understanding of its meaning for their lives.

The young people were also admonished to listen carefully to the voice of God calling them into full-time Christian service.

After the noon quiet hour these Canadians played with all the zest and enthusiasm of youth and in the Christian spirit of fair-play and consideration for others. The merry shouts of swimmers, the clanging of horseshoes, the decisive crack of the bat hitting the ball, the slow, dull thud of the heavy basket-ball court, the wooden click of the croquet mallets, the oil-less squeak of the oar in its lock gave evidence of red-blooded, vigorous, healthy youth, brimming over with power, potentiality, and possibility. May the Lord be permitted to possess all of them!

The generous, spontaneous participation in the opening prayer session of the evening services showed encouragement and training in expressional Christianity. Ears attentive to the sermon provided hope for hearts receptive to its message.

Occasional bonfires at the lake shore gave further opportunity for testimony and prayer.

Pastors and other older Christians led the campers in their bed-time group devotions. One could see these leaders moving quietly among the trees and tents and cabins in the Albertan summer twilight which is so reluctant to yield to darkness, even at midnight.

The primary concern of the Bible Camp was to feed souls, but food for the body was also there, plentiful and wholesome. Stella Gunderson and her helpers left one definitely with the conviction — "Yes, cooking, too, can be done to the glory of God!" Assignments to the various camp chores were received and executed by the campers in cheerfulness.

The lay people of Alberta will be remembered with gratitude. Several fathers and mothers were among the campers. It was inspiring to see how many of them sought out tasks and performed them for the comfort and help of the rest of us. These folks are "not hearers only, but doers also."

The pastors are men of spiritual zeal and earnest concern for the souls of their people. It was an inspiration to sit at their feet and learn from them and also to converse with them about their problems and programs. Their love for the Lord and for their people is reflected in the labors they have put into the Lake Hastings Bible Camp.

Our visit to Alberta included a visit to two of our churches, at Camrose and Edmonton, and also to two of our institutions, the college and Bible school at Camrose. These visits were much enjoyed and enhanced our conviction that the Canadian church moves forward on a sound basis. It advances into the face of the church's foes — devil-inspired worldliness, Rome-inspired political schemings, modernist inspired religious nihilism, and sectarian-inspired religious confusion. Our Lutheran Church of Canada with her Christ-centered, Christ-exalting message of sin and forgiving grace will accomplish much in God's Kingdom in Canada.

One of the pleasantest memories is that of the night spent in the cordially hospitable home of Pastor and Mrs. Vinge in Camrose.

An indulgent provincial government granted gas beyond our request. Thus our visit to Alberta was climaxed by the drive down the exciting Jasper-Banff highway which threads its winding way through the heart of the Canadian Rockies and through two of the world's largest national parks.

And toward the end of our Canadian trail lay beautiful Lake Louise — God's big, blue mirror reflecting the majesty of majestic mountain peaks and glistening glacier snows.

The opportunity to visit Canada and our own Lutheran people there has long been our unspoken desire. The realization of that desire will be remembered with joy and gratitude. The Christian zeal and good-will of our pastors and people there will furnish a theme for many a private and public conversation.

—A. L. Abrahamson.

Autumn and Immortality

By Harry Pringle Ford

When the autumn sun is tinting
Forest leaves with russet gold,
And the hazy, dreamy landscape
Nature's fairest scenes enfold;
When the quail pipes in the stubble,
And the hunter tramps the fields,
And from summer's generous sowing
Earth a bounteous harvest yields;
When the stars are clear and sparkling,
And the dawns are blurred with mist,
And the autumn and the winter
Linger ere they keep their tryst;
When the western sun, low setting,
Floods the hills with radiance rare —
Then our hearts grow tender, wistful,
With a nameless, voiceless prayer.

When all sounds are faint and mellow'd
And the maple trees aflame,
And our nobler thoughts allure us —
Vagrant dreams without a name;
When the frost, with traitor kisses,
Chills the bloom of flowers fair,
And a stillness, mem'ry haunted,
Broods upon the slumb'rous air;
When the days are growing shorter,
And the nights are long and chill,
And the glowing fires of autumn
Crown with splendor vale and hill;
When we see these farflung glories,
Soon to fade at winter's breath —
We rejoice in life immortal:
That for us there is no death!

—Sel.

DARE MUCH FOR GOD

Oscar C. Hanson

The history of the Christian Church is the history of men and women who have dared to do much for God. God spoke to Abraham and he listened. He dared to leave home to go into a far country. Jacob, Joseph, Moses, and Joshua—all dared to go forward at God's command and in His power.

God spoke to some common folks and called them to a great task. They listened. We marvel at the daring courage of Isaiah, Jeremiah, Amos, Hosea, and the other prophets of God.

The disciples were a bit cowardly at times, but Pentecost brought new power. We marvel at Peter, John, James, and the other pillars of the early Church, who dared to go forward to do God's will even if they must face hostile kings and armies, to be imprisoned, or to bleed, or to die.

Paul dared much for God. Christian courage was not theory with him. It was life and experience.

First, Paul dared much for God because he had a God who was big enough to save him. Paul marvelled constantly that Christ was able to save him. He stood in daily awe before the breadth, the length, the depth, and the height of the love of God. Daily, Paul wondered how God could pick as big a sinner as he was for salvation and service. Life's greatest miracle for Paul was that "Christ hath redeemed us from the curse of the law" (Galatians 3:13). This truth runs like a refrain through all his writings. Paul knew how much Jesus Christ had suffered for him on the cross. Why shouldn't he dare to risk even his life and die, if necessary, to do God's will in appreciation to God for such a wonderful Savior? Paul dared much for God because he had a God who was big enough to save him, a lost condemned sinner. This has been and continues to be the secret of all men and women of God.

The cross is the center of daring courage for God. The more precious the cross of Jesus Christ is to you, the more you will dare to do for God. We need to let God, through His Word, bring about a deeper conviction of sin in our Christian Church today so all of us will cry in desperation, "What shall we do?" Then our hearts will overflow daily with thanksgiving and praise for such a wonderful Savior, who is able to cleanse vile, hopeless sinners such as we are in His Blood on the cross.

Shouldn't we dare to sacrifice, to give our money, time, and energy in response to this Calvary love? How can anyone grumble that the church asks too much of one's time, money, or energy if he daily looks at this bleeding, suffering, dying Savior? How much do you dare to do for God? How precious is the Christ of Calvary's cross to you?

Secondly, Paul dared much for God because he had a God big enough to supply all his need.

"He that spared not His own Son but delivered Him up for us all, how shall He not with Him freely give us all things?" (Romans 8:32). Paul described his God thus: "Now unto Him that is able to do exceeding abundantly above all that we ask or think" (Ephesians 3:20).

Paul had learned to depend on God for everything. He knew by experience the meaning of Christ's words, "Without me ye can do nothing." It often looked dark and hopeless for Paul. He was beaten, flogged, imprisoned, tested, tried, and persecuted. But this did not stop him. It was God's work—His Church. God was able to supply his every need. Paul took God at His Word and dared to go forward by faith in Him. Paul was nothing, but God was everything to him.

Our church today needs such a big God. Often we circumscribe Him with our human logic. The tendency in our day is to pull Christ's Church down to the human level and treat it like any human institution. We measure prospective programs of expansion by human logic rather than by the greatness of the promises of God. We walk by sight instead of by faith. Isn't that one big reason why the Christian Church hasn't made a bigger impact on America and on the world?

Dare we pray for a thousand new missionaries for China for a postwar invasion of that country with the gospel? God is able. He is big enough to supply the missionaries and the money. It is His will that all shall be saved. He has all power

and the key to all the riches of heaven. Dare we take Him at His Word? Dare we pray for workers and money to really go and make disciples of all nations? God forgive us for being satisfied with things as they are, when millions of souls are going annually in to a Christless eternity.

We pray that the Christian Church in America may again grasp the promise of Jesus, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). May all the fine machinery of the Church be connected to God's power line.

Thirdly, Paul dared much for God because he had a God big enough to change men and circumstances.

Paul had been a murderer. God was able to make him into a disciple. He knew that God could change the hearts of man—so he dared to approach even King Agrippa.

One of our great weaknesses today is that we quickly label men as hopeless. We invited the Smith family to church once but they did not respond, so we say, "It is no use. They wouldn't come anyway." Have you dared to pray for the toughest man in your town, knowing that God is able to make a deacon out of a bartender? Have you dared to approach Jim who never comes to church but travels with the worldly crowd to the taverns and dance halls, knowing that God can change his heart so he can become even a candidate for the ministry? We need a new vision of the power of God to change the hearts of people. This will give us courage to pray more and approach people who may seem hopeless. God is able, in Christ, to change the hearts of men.

God is also able to change circumstances. Dare we pray for ten missionaries and full time workers from our home congregations? Dare we pray for money to support one missionary just from our congregation? God can move the hearts of our people. He can provide.

Lastly, Paul dared much for God because it was urgent.

I admire a fireman. He will risk his life to go into a burning building to rescue a child. It is urgent. A lifeguard will risk his life to battle the turbulent waves to save a drowning boy. He dares much because it is urgent. It is a matter of life and death.

Even during war time, the Christian Church has the most urgent business on earth. It is the Lord's business, the saving of souls. It is desperately urgent that your neighbor knows Jesus Christ. It is a matter of life or death, heaven or hell. As Christians, we act often as if it really does not matter whether or not our neighbors are saved. May God give us a vision of the emptiness of a life without Christ and the horrors of a lost eternity so we tremble at the thought of one unsaved soul. May He also give us a picture of the possibilities of every soul that accepts Christ. You and I must dare much for God. It is urgent.

Fellow American Christians! God speaks to you in His Word today. Listen! Dare much for Him in a time like this. God is big enough to save you in Christ. God is big enough to supply all your need. God is big enough to change men and circumstances. Dare much for God now! It is urgent!

(Reprinted From Lutheran Herald).

Dear Lord and Father of Mankind

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard.
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them without a word,
Rise up and follow Thee.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind,
and fire,
O still, small voice of calm.

VALUE OF A CHRISTIAN HIGH SCHOOL

Christian High Schools are rather few and far between when one compares them with all the other schools throughout our land. True, many schools may desire to be called christian in name, but their teachings very definitely deny this claim. The theory of "Evolution" which a student meets up with in many text books prescribed in the course of studies is a subtle method of Satan used to lead men and women down into the very depths of sin. Christian schools seek to correct this erroneous teaching through teachers who have experienced the Creator's saving power in their lives, and in turn transmit this truth as revealed in the Word of God to their students. Truly we cannot esteem too highly a school which has this Word of God as the sole basis for authority, and teaches secular subjects in this light the truth from God's Word being taught instead of the secular notes, when the two disharmonize.

An education received at schools of this calibre is equal to that obtainable at any other High School, the equipment and facilities being better than that of the average school. All the teachers employed are well qualified for their positions and are only too glad to be of assistance to students out of class, as well as in the regular class periods. The privilege of talking over school work as well as other things of a more personal nature is definitely a decided advantage and blessing one has who attends a Christian High School.

It has been said by those now in later years, that the subjects learned at school are soon largely forgotten, but that the environment and fellowship enjoyed remains with a person throughout life. The environment and fellowship at these schools are ideal, and pleasant indeed will be the fond recollections of school days. Christian fellowship is something christian young people crave for, and sad to say, all too often there are few young people in the various communities who have surrendered their hearts and lives to the Lord so as to make this possible, hence here is a golden opportunity to enjoy Christian fellowship, and receive direction into the right channels. Associations made here will no doubt continue throughout life and culminate home in glory. It is indeed wonderful at school banquets and gatherings to look forward to a future gathering up in heaven, when by God's grace we hope to meet all of the friends made in student days at one of these schools.

One thing which distinguishes a Christian School from others is the requiring of every student to also take a Bible subject besides that of the regular High School course. This is a real blessing to be able to study the Word of God and be edified by its message to our soul; and at the same time receive our secular education. The morning Chapel messages, Luther League programs, Prayer meetings and Choir practices all point one to the Savior, making the recipients desirous to know this Savior better.

During the course of the years study there is usually a week or so set aside for evangelistic services through which God richly showers down blessings. To those of us who have attended such meetings, these experiences are mountain top heights in our Christian lives. Nothing gives greater joy than seeing individuals surrender their hearts to the Lord, and many are they who let the Savior in, and from then and on become radiant witnesses for Him. These meetings seem to be the reaping of the seed which is continually being sown throughout the course of the year.

To these new converts the environment at a Christian School becomes the ideal stimulus for a life which will blossom and mature into a zealous child of God. There are ample opportunities for one to give expression to his or her newly found faith; these are given in Luther League programs, taking charge of Prayer meeting some night, or perhaps in a few conducting the regular morning Chapel messages. Further opportunities are offered when groups from the school are sent out to conduct services and programs in various congregations, while others use their talents in regular Sunday morning radio broadcasts. The choir practices under competent leadership offer valuable vocal training which will greatly aid one to more effective witnessing.

The atmosphere of such a school determines to a large extent the vocation which the students will be following. Under con-

stant influence and guidance of the Word of God one can expect many students to go into full-time gospel work, which many do. The visits of missionaries to these schools with moving pictures of their fields determines to a great degree the future missionaries in the various mission fields, as through this the Lord calls students to service in these parts. Through their faithful work for the Lord in the distant heathen lands, precious souls will be saved, and become heirs of Eternal Glory. A saved, zealous student body leaving school to pursue their God-directed vocation in life will be a powerful force in the Kingdom of God, and Eternity alone will reveal the souls saved through their faithful ministering and witnessing.

The returning of these students to their homes, and congregations after completing their education, will have a stabilizing influence here. It will be this student's desire and concern to see souls won for the same Savior he or she knows, and hence will labor towards this goal. Thus the influence of a Christian School will be felt spiritually even in the homes and congregations of students which are helping to support the school. Are these not the best dividends or interest anyone can receive for the school to meet home in glory some Chinese or African boy who was won indirectly through his or her gift; the gift enabling the school to continue, and a missionary sent out from here into the heathen lands won souls for the Lord. As the Lord prospers us, let us give of our means to support these schools and have our part in this work of the Lord. Moreover may we ourselves attend such a school as opportunities are presented, or encourage someone else to. The greatest service anyone can render for these schools however is to diligently pray for them. May God help us to ask great things of Him through these schools, for it is in answer to prayer that the Lord blesses.

—Arnold Hagen.

AN IDEAL SUNDAY SCHOOL TEACHER

Mrs. Gertrude Qualseth Diehl

A person teaching the Word of God to children has a high calling. She must instruct them in the Way of Salvation as set forth in the Word of God and train them for Christian living. It is a great honor to be permitted to speak in God's behalf. And it is a great privilege and responsibility. You want your pupils, not simply to know, but to live, Christianity. You want them to do the right deeds and to do them of their own will. They must be helped to seek God and find Him, and to experience the joy of His love and grace. It is in the teacher's power to mold and direct the soul and to influence it, not only for time, but for eternity. Yes, there is no higher and more important work than that of a Sunday school teacher. The responsibility is heavy. "Abide in me and I in you. . . If a man abide not in me, he is cast forth as a branch and is withered" (John 15:6). This has special significance for a teacher in Sunday school. We must be in Christ before we can do anything for Him. The first essential, therefore, for the teacher is to be in Christ.

Teaching the Word of God consists, first, in furnishing the knowledge of Jesus Christ to the children; secondly, in letting this knowledge bring the children to know the Lord, believe in Him, and lovingly do His will.

The teacher has not done her work until she has taught the children about Jesus, so that they will go out and practice what they have learned.

To be a successful teacher one must possess an adequate knowledge of the Truth that is to be taught. As anyone who has had to do with children will know, we teach also by our example and attitude. We teach them by a right example and attitude and we teach them by a wrong example and attitude. Here we should set high standards for ourselves.

There is generally too much reliance placed upon the textbook. It is the subject that is to be studied and taught, not the textbook. The teacher's range of knowledge should extend beyond the limits of the textbook used. She needs to know her Bible in order to make her lesson interesting and be able to present the truth to the growing child. The Bible is full of stories and illustrations which can be used in presenting the lesson. Then, too, she should

apply the Word to herself as well as to the pupil. A teacher should love the Bible and use it daily. The children must know what they believe and why. To them the Bible must be the Word of God.

If the teacher is full of enthusiasm for her work and loves her pupils, the pupils will soon feel it and respond. She should be what she wants her pupils to be. She teaches more by her example than by her words. The teacher should try to understand the child and find out about the environments in and outside the home, by listening to the child's stories and getting his viewpoint.

Repetition should be a constant part of the instruction. Reviewing should deal with the main points of what has preceded. This helps to refresh the memory and to connect the new lesson with what has preceded. Review is very important in the instruction of children. We teach them so they will have a ready knowledge which the Holy Spirit can use in their daily life to guide and strengthen them. Only the knowledge that is retained in the memory is available for their use.

A teacher should make herself clear and not give a hazy idea which does not furnish knowledge that can be acted upon. Be sure the words used are familiar to the children and that the ideas are understood. Explain carefully a new word.

Concentrate the instruction on one or, at the most, two thoughts. If one truth can be well taught each time, the teaching has been effective. One truth should stand out as the main truth in every lesson.

There should be sincerity about all she does. In the living stream of eternal grace the Christian teacher lives and works. She wants to draw the boys and girls entrusted to her into this stream. Never shall her heart rejoice more fully than when she sees her pupils becoming disciples of Christ.

A Christian teacher does not walk to her class in radiant self-reliance, but in quiet assurance: "The Lord is going before me. I am simply following Him."

The teacher should bring her pupils into the social atmosphere of prayer, instruct them in the meaning of prayer, and train them in the habit of prayer. The teacher leading in prayer should speak from the children's life, not from the adult's theology. Make the prayer short, simple, direct. Make the children feel that you are really talking with the Lord.

The personality of the teacher is an important factor. A spiritual personality is the greatest. By a spiritual personality is meant one in whose heart the love of Christ dwells and who lives with her Lord every day. We are unable to do our best work as Christian teachers unless we live in the truth we teach. The children will reflect the spirit of the teacher. Lack of punctuality in the teacher will produce a tardy class.

Personal attractiveness in being, manner, and dress is an important qualification. Have a pleasant and neat appearance. Anything unusual will at once catch the eyes of the children and it will be harder for the teacher to get the class to concentrate on the lesson. The teacher should come to class physically fit to do her work. This means that she should be rested and that she has given her body a chance to recuperate so that the body and mind can cooperate as effectively as possible.

The intellectual qualifications of a teacher require ability to teach, necessary preparation, and sufficient knowledge. There must be knowledge of and skill in putting the lesson across. When preparing your lesson, put yourself into the thoughts and spirit of the lesson. Spiritual preparation, however, means more. It means that the Holy Spirit dwells in our hearts and there produces the spirit of love, sincerity, and earnestness to Christ.

Song for THANKSGIVING DAY

Walk bravely and with gallant heart
Upon this hallowed sod.
We dare not play a lesser part
Than those high souls who trod
Through wilderness and strove to chart
A nation true to God.

Walk proudly! Let the flags now wave
Above this hallowed sod,
Above each valiant founder's grave.
Let us, like those who plod
Through pathless forests, toil to save
A nation blessed by God.

—Gertrude Hanson.

BOOK REVIEW

Christ Emptor, by Dr. T. F. Gullixson, published by Augsburg Publishing House, Minneapolis, Minnesota.

Are you interested in Christian Stewardship? Do you want a deeper sense of the meaning of the words "purchases and won me" in the second Article? Would you have a deeper understanding of the thought in the hymn: "Take My life And Let It be Consecrated?" Do you like flawless English? Do you like stirring word pictures? Then read "Christus Emptor".

In ten chapters Dr. Gullixson sets forth Christ's claim upon the saints of God. Here are illustrations chosen at random. From the chapter "Glorify Your Hands" we read of Christ's hands: "We see those fingers caressing the tresses of a little child or pressing a babe securely to His breast. That hand broke bread for the hungry, straightened up the maimed and broken, brushed the cheek below unseeing eyes, and strayed with power across dumb lips." From "Eyes in Focus", "Some Christians put blinders on themselves as they go by the Lord's wide, white harvest field, in order not to see too vividly the work to be done."

But you must read it. You can go back to it again, and again. It carries the thought beyond the letter of the printed page. You will understand more deeply what the words "Christus Emptor" means in your own life.

Journey to Chungking by Daniel Nelson, published by Augsburg Publishing House, Minneapolis, Minnesota.

Dr. Daniel Nelson is well known. He is the author of "The Apostle to the Chinese Communists" and "An English-Chinese Romanized Dictionary". In the last chapter of Journey to Chungking, he says, "I was born in a Chinese mud hut in the city of Sinyang, Honan. My father acted as midwife and when I had arrived safely he knelt on the mud floor and offered prayer and praise to God." The author served as missionary twelve years, "ate Chinese food, lived with the Chinese, talked and laughed with the peasants, slept in their home, planned and worked with them." Dr. Daniel Nelson is qualified to write about China.

In twenty interesting chapters he writes an interesting account of his trip. The book is written in the form of a travelogue, but it is more than that. Besides being filled with vivid descriptions the author comments on Problems such as "The Indian Political Puzzle", and "Can China Win?" The Chapter "Travel Hazards" reveals the dangers that beset the author.

Now that the war is over and China has been liberated we see how difficult it is to prophesy. Dr. Nelson states in chapter nineteen that China will be liberated only when the Allies' come to grips with the enemy on Chinese soil. But who could foresee the dramatic turns in the events by the atomic bomb? Who could know mind of Him "who maketh wars to cease".

The Victory offering of our church goes to the rehabilitation of China. Read this book and get a new appreciation of our mission task.

—A. M. V.

I Love Thy Word

By T. O. Chisholm

Thy Word, O God, — how much I love it!
More precious to my heart by far
Than all the gifts that men could offer,
Than all earth's rarest treasures are.

Thy Word to me my sin discovered,
My hopeless helplessness revealed,
But, praise Thy name, showed me the
Fountain
Where all sin's maladies are healed.

Thy Word is life and truth and power, —
The Spirit's keen and flashing sword, —
My counselor and guide unerring
When judgment fails and sight is blurred.

Thy Word is like a lovely garden
Where flow'rs exhale their odors sweet,
Where I may drink refreshing waters,
My soul, of heav'nly food may eat.

Oh, precious Word! How many a promise
Shines forth from out its pages fair!
Complete provision for my journey
Thy love hath stored up richly there.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba,

Første Nr. i September, 1945

Rosenius Skriver over Rom. 7, 18

Det er av stor vigtighet at ogsaa denne sandhet vel indprentes i Guds barn, nemlig at, om det gaar ret til, de ikke skulde kunne gjøre det gode som de vilde, men tvertimot nødes at klage: "Det onde som jeg ikke vil, det gjør jeg." Maa det endnu engang sies: Ve det menneske som her paa jorden kan gjøre det gode, som det vil!

Ve denne ulykkelige enhet og overensstemmelse mellem at ville og gjøre! Der er sandelig endnu kun kjød.

Og om dette ikke indprentes i os, skal den ulykkelige følge opstaa, at de som burde trøstes og opreises, de blir nedslagne og fordømte; og de igjen som burde nedslaaes, de faar lov at bli i sin falske trøst.

Hadde vi ikke hat saadanne eksempler og bekjendelser i skriften, hvorav vi har set at ogsaa sande helgener har hat denne sørgelige erfaring av syndens magt, saa hadde de i sandhet vaakne og oprigtige sjæle vært nødt til at fortville og bli bragt til at søke sig nogen falsk trøst, at vende sig til en falsk aandelighet, i hvilken man kan gjøre det gode man vil.

En saadan tilfredsstillende fromhet er ingen svær kunst at opnaa. Dertil fordres kun, at man tillukker øinene for alt indre ondt og opsætter for sig et vist maal av fromhet og iagttagelser, og dette saa lavt at man lettelig kan opfylde det. Da behøver man ikke mer at klage: "Det gode som jeg vil, det gjør jeg ikke."

Nei, nu heter det saa: "Det gode som jeg vil, det gjør jeg." Saa ulykkelige følger kan komme derav, at sjæle ikke underrettes om dette forhold apostelen her har fremstillet. Derfor var det vel av vigtighet at apostelen gjentok det. Maa hver sjæl derfor mindes: Det er intet ondt tegn at du i al føler dig straffet og misfornøiet med din kristendom, at du ikke kan gjøre det gode som du vil, d.e., at du har mere vilje end evne, og av samme grund maa klage, at du gjør det onde som du ikke vil. Luther sier i en av vore symbolske bøker: "Maatte apostelen Paulus si noget saadant om sig, saa vil ikke heller vi være bedre og helligere. Men at vi ikke føler det er blot desværre; ti det er et tegn paa at vi har et spedalsk kjød som er følesløst, men i hvilket det onde enda æter omkring sig. Dog, er du blit saa aldeles død, saa tro allikevel skriften som fælder dommen over dig. Med et ord, jo mindre du føler din synd og skrupelighet, des mer aarsak har du til at gaa og skaffe dig hjelp og legemiddel." Og atter paa et andet sted sier han: "Den er en kristen som er en synder og erkjender sin synd, samt er av hjertet mismodig og bedrøvet over den. Men den er ikke en kristen som ikke har eler føler nogen synd. Træffer du paa en saadan, saa er det en antikrist, ikke en sand kristen." (Prædiken paa ohannes den døpers dag.)

Ja, glem det aldrig, at selve apostelen Paulus har hat en saadan erfaring og klage: "Det gode som jeg vil, det gjør jeg ikke," osv., og at han har gjentatt dette til et bevis paa, at det ikke var forhastet, men sandt og sindig talt for Herren, og var noget som vi børde mindes. Hans mening er dog ingenlunde, at han intet godt gjorde, men kun saasom før er blit sagt, at han ikke kunde gjøre det gode som han vilde, at hans gjøren ikke svarte til hans vilje, og at han altid kom tilkort for den aandelige lov. Derfor bør og de ord: "Det onde som jeg ikke vil, det gjør jeg," forstaaes paa samme maate: Ikke saa at han vandret efter kjødet og gjorde alle haande ondt, men saa, at han ikke kunde, som han vilde, være syndfri, men hadde den sorg, at synden baade ind- og utvortes overrasket ham; likesom vi og har fundet av tydelige eksempler av hans historie. Men just det, at han under alt hadde en hellig hu og vilje gjorde, at alt syndig var hans lidelse, ikke hans egen gjerning. 20de vers. Men dersom jeg gjør det som jeg ikke vil, saa er det ikke mig som utretter det, men synden som bor i mig.

HERRENS ØINE

En gammel sannferdig fortelling

Det skulde være en liten pause i forhandlingene, og baade delegatene og flere hundre andre deltagere i det store misjonsmøtet strømmet over til bordet som stod i skyggen av stueveggen for aa faa sig en forfriskning. Bare fogden Barth tok en annen vei og gikk op paa bakken for aa glede sig over den henrivende utsikten en der hadde.

Mens han stod der blev han plutselig var en kvalt hulken. Hvor kom den fra? Fra haven?

Nei, det var ingen aa se i den vesle haven.

Lenger nede i bakken kanskje? Jo, ganske riktig. Næsten helt gjemt i birkekrattet satt en liten aatte-aars pike og graat saa saart.

"Men kjære dig; sitter du her og graater da, Anna? Hvad er det som staar paa?"

Men den lille piken graat bare enda mere utrøstelig, og vilde ikke engang se op. Saa løftet fogden henne varlig op paa armene, og satte sig paa en mosgrodd sten i nærheten.

"Nu, vil du ikke fortelle mig hvad det er som gjør saa ondt? Har noen vært slemme mot dig?"

"Nei da, nei da!"

"Har da, ei da!"

"Har du selv vært slem da?" spurte han med enda mildere stemme.

"Ja. Og nu kan jeg ikke faa snakke med far heller — aa —!"

"Men du vil da gjerne gjøre Guds vilje du, vil du ikke det?"

"Nei, det er netop det jeg ikke vil."

"Hvorfor graater du da?"

"Fordi jeg er saa slem og ikke vil, naar jeg vet det."

"Kunde du fortelle mig hvad det er du har gjort nu — vi er jo saa gode venner, vi to?"

Først kom der to lange, dype sukk, saa en flammende rødme over hele ansiktet. Men saa begynte hun.

"Jo, ser du, i gaar gav den fremmede damen, som besøkte tante, mig noe deilig luktende i lommestørklædet mitt, og saa sa hun at jeg kunde faa komme igjen i dag og faa mer i et annet lommestørklæ. Men saa var hun og tante gaat i kirken, og da jeg kom inn og saa — saa tok jeg selv av slaa ned saa meget at det lett syntes paa flasken. — Og saa — saa vilde jeg skjule den fine flasken. Og saa lot Gud mig det, og saa slog jeg vann paa flasken. Men da blev det altsammen hvitt; alt blev ødelagt!"

"Men vil du ikke si dette til frøken M. da, barnet mitt, og be henne om aa tilgi dig det?"

"Jo, nu vil jeg; men nu er hun reist, og hun tror det er Ingeborg som har gjort det. Da hun ryddet paa værelset saa hørte jeg hun sa det til tante. Og nu vet Gud at jeg ikke vilde si sannheten, da jeg hørte at hun trodde det var Ingeborg."

"Jo, jeg har sagt det, og hun er ikke det minste lei paa mig, og jeg har sagt det til tante ogsaa, og hun vilde skrive det til frøken M. for hun skriver saa ofte til henne. Men Gud har set det altsammen!"

"Ja, Gud har sett det altsammen. Men han ser ogsaa nu at det er ditt høieste ønske at han ikke skal være vred paa dig. Tror du ikke han ser det?"

"Jo, men jeg vilde lyve, enda han minnet mig. Jeg vilde ikke gjøre hans vilje, og slik er det bestandig!" — Og atter graat hun saa uendelig saart.

"Vi skal be Gud om aa gi dig en ny, ren vilje som han faar styre, og saa maa du hver dag be ham: Ta mitt hjerte i din haand; og saa ikke glemme at du har bedt ham om det. — Men nu ringer de oss sammen igjen, saa jeg maa gaa. Først vil jeg bare si dig at du skulde pakke Gud fordi han lot dette bli saa ondt for dig; for ellers vilde du ikke komme til aa be ham om forlatelse, og da kunde du komme bort fra Gud."

Hun saa med store forundrede øine op paa fogden. "Hvad skal jeg takke Gud

for?"

"For at han lar dig ha det ondt naar du har bedrøvet ham, saa du blir bange for aa miste ham. Saa lenge du er bange for aa komme bort fra ham har han ditt hjerte i sin haand."

Mange aar kom og gikk. Saa var det igjen en vakker sommerdag, mange, mange mil fra bakken med birkekrattet deroppe i midnattssolens land. Et lite dampskib gled op Skiensfjorden. Bare en passager var aa se paa akterdekket, en ganske ung pike. Hun satt med hendende foldet i fanget og saa rett frem for sig. Øinene stod fulle av taarer, som fra tid til annen dryppet ned. — "Aa, Herre Gud!" — kom det forpint.

Hastig trakk hun ned sløret da hun hørte skritt, og en høi gammel mann gikk forbi.

Halvt bak henne stanset han, og hun følte at han stod og saa paa henne. Saa kom han tilbake og satte sig paa benken midt imot henne og hilste vennlig. Litt efter sa han: "De ser saa bedrøvet ut, barn. De maa ha noe tungt aa tnke paa."

Atter fylldes øinene med taarer; men hun bet sig i leppen for aa skjule det. Hun kunde ikke fortelle noe til en vill fremmed.

En stund satt de slik. Saa flyttet han sig over paa hennes egen benk, og saa saa uendelig varmt paa henne da han sa: "Vil De gjerne gjøre Guds vilje?"

"Nei," svarte hun bestemt, men saart, "det er nettop det jeg ikke vil i det siste. Og det er det som er saa tungt!"

Atter saa han varmt og mildt paa henne. "Faar jeg lov til aa fortelle Dem en liten historie?"

"Ja, takk!"

Saa fortalte han om den lille piken nede i bakken der langt mot nord. Mer og mer spent hørte hun paa, og da han sluttet med de ordene: "Saa lenge du er bange for aa komme bort fra ham, saa lenge har han ditt hjerte i sin haand," — da rakte hun begge hender mot ham og spurte med rødmende kinder: "Er De fogden?"

Han for op, og saa nøie paa henne. "Ja, jeg er fogden. Men — er det mulig at De er lille Anna? Jeg har bedt for Dem hver dag siden vi sist saa hverandre, og jeg har ogsaa bedt om at jeg maatte faa vite hvordan De hadde det. Aa, Gud skje lov!"

Den gikk fort den timen som var igjen av dampskibsfarten, — altfor fort syntes de to gamle venner. — Han som begynte aa bli trett av livet her paa jorden, og hun som ennå hadde det meste av det foran sig.

Blot en anledning ennu

En aften da jeg stod i begrep med at gaa inn i min bolig, saa jeg en ung mann, hvis familie jeg i aarevis hadde kjent, komme løpende hen mot mig.

"Min bror George er dødssyk, og han er saa bange for at dø!" sa han med en stemme der skjeltet av bevegelse; derpaa tilføiet han inntrengende: "Kom straks, ti legen har sagt at han ikke kan leve natten over."

Jeg gikk straks med ham. Moren stod engstelig speidende utenfor husdøren.

"Min stakkars, kjære sønn, min George," sa hun, mens taarerne strømmet over, "saa ung, og dog skal han dø. Jeg har ofte, saa lenge han ennu var rask, bedt ham om at tenke paa sin stakkars sjel, og nu er jeg bange for at det er for silde. Han er døende! Kom inn til ham!"

Jeg fulgte henne taus inn i den halvmørke stue, i hvilken den stønnende unge mann laa. Hans øine var halvt lukkede, og han syntes at være fullstendig uberørt av alt hvad der omgav ham. Hans søster, der sat ved siden av ham, vædet hans tørre leber. Plutselig aapnet han øinene, saa sig forvirret om og hvisket: "Hvor er jeg?"

"Du er hjemme hos din mor, kjære George," sa moren sakte, idet hun ømt klappet hans kinn.

"Er jeg meget syk?"

"Ja, mitt barn, du er meget syk," svarte hun.

Da saa han ned paa henne med et ut-

trykk av usigelig angst:

"Mor," hvisket han, "jeg skal vel ikke dø, vel! O, jeg kan, jeg kan ikke dø!"

Dermed sank hans hode tilbake paa puten, og han tapte bevisstheten. Da han atter kom til sig selv, sa hans mor:

"Hr. M. er her!"

Hans blikk falt paa mig.

"Hvad ønsker du jeg skal be Gud om, George?" spurte jeg.

"O, bed, bed, at jeg maa faa blot en anledning, blot en eneste!" Og atter mistet han bevisstheten.

Vi knelte ned ved hans seng og jeg bad Herren atter gjøre ham rask og opfylle hans ønske om ennu en anledning til at søke frelse for sin sjel. Mens vi bad, mumlet den stakkars unge mann med brutt stemme: "Ikke dø! ... jeg kan ike dø! — Blot en anledning ... kun — kun en ennu."

I flere dager svevet George mellom liv og død; da inntraadte der en vending til det bedre; han begynte at komme sig, krefterne vendte tilbake, og tilslutt kunde han forlate sengen.

Naturligvis var der stor glede i familien. Gud hadde hørt vor bønn og opfylt Georges ønske. Men med sundhetens tilbakevenden bortjoges mer og mer de alvorlige tanker som hadde behersket ham under hans sykdom. Han hadde fryktet for at dø uten sin frelser, men naar han skulde leve, engstet han sig ikke for at leve uten ham. Vel var han takknemlig for alt, hvad der var skjedd under hans sykdom, men han vilde helst være fri for at høre om den høitidelige stund i hvilken han staaende paa evighetens dørtrinn hadde bedt Gud om ennu en frist til at frelse sin sjel.

Da han var fullstendig rask, begynte han atter sitt gamle, lettsindige liv, og besluttet imot sin mors vilje at gaa tilsjøs.

Ennu engang søkte jeg at røre hans hjerte og hans samvittighet.

"De vil altsaa virkelig gaa tilsjøs, uten Gud og Deres mors samtykke? Ta Dem iakt, Gud lar sig ikke spotte."

"O," svarte han, "derfor har jeg jo ikke opgitt engang at bli from; men først vil jeg ha en hyre. Naar jeg kommer hjem, kan vi atter tale om saken."

Derpaa trykket han smilende min haand, og vi skiltes. Kort efter reiste han.

Faa dager efter fikk moren et brev, men ikke med sønnens haandskrift; kapteinen paa fartøiet som George var tatt med skrev, at denne var gaatt overbord i en storm i den giskaiske bukt, uten at man hadde kunnet redde ham. Hans siste anledning til at gripe frelsen var forbi for stedse. Ganske vist hadde han tenkt paa før eller senere at bli en sann kristen, men hvor var han nu?

Gud lar sig ikke spotte.

("For Gammel og Ung.")

Den fred, som stadig forstyrres, er ingen fred.

At være omvendt til Gud og allikevel stadig plages av bekymringer, av misundelse, av et nedtrykt sind, er noe helt uaturlig. Slike mennesker mangler den hjertefred som ikke bare overgaar al forstand, men ogsaa overvinder enhver nød. Paulus sier til Tesalonikerne: "Og han, fredens Gud, gi eder fred altid i alle maater." 2 Tess. 3, 16.

Kan han virkelig gi fred i alle maater? Ja, det er sikkert!

Han kan gi den baade gjennom bittert og sødt, gjennom storm og stille, gjennom tap og vinding. Han som vi følger, er fredens Gud.

Saa lenge vi søker freden utenfor ham, kan vi hvert øieblik forstyrres. Den fred, som kan forstyrres, er ingen virkelig fred.

Aarene skifter, vore livsforhold forandres, men aldrig vor fred.

Den forandrer sig likesaa lidt som Jesus forandrer sig.

O, maatte vi aldrig tvile paa muligheten av at faa en slik fred, og heller ikke være redd for at gaa den vei hvor man vinner den!

—Steinberger.

See If It Works

I was down in this country during the Civil War. Across on the other side yonder there were hundreds of tents where our soldiers were encamped. Measles broke out and many of our brave lads died. The epidemic got so bad we stretched some tents farther down the valley and moved all the meals patients into these tents to protect the health of the well soldiers. I was wardmaster in charge of the measles patients.

One night while I was on the ward I passed a bunk where there was a very sick soldier, not more than 17 years old. He looked at me with a pathetic expression and said, "Wardmaster, I believe I am going to die and I'm not a Christian. Neither are my mother and father. And I never had any Christian training, although once I went to Sunday school with a friend of mine. The teacher seemed to be such a good woman. She read us something out of the Bible about a man—I think his name was Nicodemus—who went to see Jesus one night. Jesus told him he must be born again. And the teacher told us everyone must be born again in order to go to heaven when he dies. I've never been born again and I don't want to die like this. Won't you please get the chaplain for me?"

You know, in those days I was an agnostic—at least that's what I called myself. So I told the boy, "You don't need a chaplain. Just be quite now, don't worry and you'll be all right".

I went on my rounds and in about an hour I was back to the boy's bed. He looked at me out of such sad, staring eyes and asked, "Wardmaster, if you won't get me the chaplain, get me the doctor. I'm choking to death." Off I went and found the doctor and he came and mopped out the throat of the lad so he could breathe just a little easier. I knew the boy was going to die. I had seen many other cases just like his. The boy was so sweet he literally climbed into my heart when he thanked the doctor and me for our kindness.

About an hour later I came back expecting to find the boy dead, but he looked up out of his eyes of death and pleaded with me, "There's no use, wardmaster. I know I'm going to die and I haven't been born again. Whether you believe in it or not, won't you find the chaplain and let him tell me how?"

I looked at him for a moment, thought how helpless he was in the grip of death and answered, "All right, son, I'll get you the chaplain." But I hadn't gone but a few paces when I turned back to the boy's bedside. "I'm not going to get you the chaplain, my boy. I'm going to tell you what to do myself. Now, understand, I'm an agnostic and don't know whether there is any God, or heaven, or hell. I don't know anything. Yes, I do, I know one thing. My mother was a good woman, and if there is a God, my mother knew Him. So I'll tell you what my mother told me. You can try it and see if it works."

"Now I'm going to teach you a verse of Scripture, John 3:16." I asked the boy to say the verse with me and he followed with a weak and trembling voice. "My mother said that if a person will trust Jesus he will not perish but have everlasting life."

I referred the lad to another verse my mother taught me, but he closed his eyes, stretched his hands across his breast and in a whisper slowly quoted the verse several times. Then he stopped and said with a clear voice, "Praise God, wardmaster, it works! Your mother was right. Why don't you try it?"

Then he continued, "Before I go, I want you to do something for me. Take a kiss to my mother and tell her what you told me, and tell her that her dying son said, 'It works.'"

The lad was right. It does work. I know it works!

—European Harvest Field.

In Memoriam

A gift of two dollars is given to the Bethany Sunset Home in memory of our dear father Jens Bonaa who left us on June 24, 1935.

Ever remembered by wife and daughters.

"The world is blessed by men who do things, and not by those who merely talk about them." —James Oliver.

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

The W.M.F. met in convention July 5th and 6th, 1945, at Saskatoon, with Mrs. Geo. Hendrickson, president, in the chair.

1 Peter Chapter 4 formed the text on Stewardship by Rev. G. Ostrem, who stressed that we as good stewards give an account of our possessions, namely, souls, body, time, our talents, money, etc. to the Kingdom of God.

Mrs. Hendrickson read the greetings from our general pres. Mrs. Normann after which she gave her own report. The minutes of the Edmonton Conference were called for at this time.

Mrs. S. D. Brun gave us a very interesting talk on Radio work. Beginning on July 15th last, the Canada District W.M.F. took over the broadcasting period formerly used by S.L.B.I. and Luther Theological Seminary, and will continue for several months during the summer. The Theme song chosen for the broadcast is "God's Word is Our Great Heritage".

Short discussion groups for Circuit Presidents and Department Secretaries were held wherein problems and ideas were brought forth. Mrs. Lavik closed the session with a Thanksgiving devotion.

Mrs. A. Tveit opened the second day of the convention with devotion and a session of prayer followed. Dr. A. J. Bergsaker, the executive secretary of our church, brought a message in connection with Lutheran World Action, urging that we put forth a special effort in support of this cause. Sister Marie Weiks read a letter of appreciation and report to the District re the Bethany Home at Bawlf, Alta.

Mrs. J. Brown, the Deaconess secretary, presented an earnest appeal that more interest be shown in establishing a Deaconess Home in Canada.

Dr. J. A. Aasgaard, the General President of our Church, brought us greetings at this time, laying stress on "staunchly supporting our Lutheran institutions in Canada."

Greetings were also given by Miss Arna Njaa, the L.D.R. Executive Sec. of Minneapolis, also Pastor K. Bergsager who spoke on behalf of the District.

Highly interesting reports were given by the Circuit Presidents who had each prepared a map of their own Circuit showing the location of the various Ladies Aids in the Circuit; Bible Camps or Schools; the number of present pastors in the circuit in 1945; number of Aids; number of triplicate cards returned in 1945; number of L.D.R.s; what departments were or are worked; and number of subscriptions to "The Shepherd" in the circuit. Camrose Circuit topped the list with 316 subscribers. Reports from the Departmental Secretaries showed progress in their work since the last District convention. In the W.M.F. Editor's report some interesting statistics were given and again speaking for Yorkton Circuit, it was found that 35% of the local Ladies Aid officers in the Circuit are NOT subscribers to "The Shepherd", our Church paper in Canada. It would be interesting to hear of the standing of the other circuits in this respect, too.

Mrs. Hendrickson spoke briefly on Temperance and pleaded for more interest and action in the cause of temperance.

The Treasurer's audited report was accepted, and appears below. The officers elected for the next biennium: President, Mrs. Geo. Hendrickson, Tofield, Alta.; Vice-Pres. Mrs. S. D. Brun, Strongfield, Sask.; Secretary, Mrs. Len Foster, 11629—129 Ave., Edmonton, Alta.; Treasurer, Mrs. G. Hoyme, Camrose, Alta.

The Department Secretaries are: Missions, Mrs. S. Bue, Macoun, Sask.; Charities, Mrs. M. Leiren, Bawlf, Alta.; Education, Mrs. B. Esbensen, Preeceville, Sask. Christian Nurture, Mrs. G. Loken, Outlook, Sask. and Cradle Roll, Mrs. N. Melsness, Hinchliffe, Sask. Life Membership and In Memoriam, Mrs. O. Lundberg, Sexsmith, Alta.; Promotion, Mrs. O. Storaasli, 710 Albert Ave., Saskatoon.; Literature, Mrs. T. J. Langley, Strassbourg, Sask., Historian, Mrs. N. Dahl, Birch Hills, Sask., Radio Work, Mrs. J. R. Lavik, 8th St. E. Saskatoon.; Editor of the W.M.F. page, Mrs. J. B. Haave, Rose Valley, Sask.

The Credential committee reported 49 delegates and 27 visitors. The Convention offering on Saturday evening amounted to \$171.04. The massed choir under the direc-

tion of Dr. Storaasli was much enjoyed by all, as were the challenging messages by Miss Myrtle Larson of the General L.D.R. and Pastor E. C. Reinartson of the Home Mission Committee.

Respectfully submitted,

Mrs. L. Foster, Dist. Sec.
11629-129 Ave. Edmonton, Ave.

Financial Statement of Canada District W.M.F.

June 1943 to June 1945.

Expenditures:

Travelling	\$115.96
Workers' Conference	282.20
Life Membership for	
Mrs. Iversen	10.00
Hyrden	20.00
Lutheran World Action	47.94
Centennial Appeal	47.93
Typing and Mimeo	10.00
Postage, etc.	17.55
	551.58
Bank Balance	314.50

\$866.08

Receipts:

Carried Forward	\$ 45.94
Conv. Offering 1943	95.87
W.M.F. Minneapolis	326.20

Contributions from Circuits:

Saskatoon	43.50
Yorkton	28.65
Camrose	48.45
Edmonton	13.05
Swift Current	13.60
Prince Albert	15.97
Moose Jaw	50.50
Peace River	30.00
Southern Alberta	15.00
Ladies Aid \$1.00 fees	124.35
Deaconess Hospital fund	15.00

\$866.08

Inanda Hoyme, Dist. treasurer.

Prince Albert Circuit W.M.F.

Prince Albert Circuit W.M.F. held its regular spring meeting at Weldon on Saturday afternoon, April 14. There was a good attendance of both delegates and visitors. Since our president, Mrs. Korshavn had left, our vice-president, Mrs. Silde conducted the meeting.

Rev. Fengstad of Parkside led in devotion, reading from Matt. 26:6. A very interesting and inspiring program followed, consisting of musical numbers, readings and reports from the secretaries of the various departments.

Mrs. Dahle gave an interesting talk on the new simplification plan. This plan was unanimously accepted. It was decided that we send to the W.M.F. office for new books for the secretaries and also that the president buy herself a small case in which to keep her literature and other material.

A new executive was chosen as follows: President, Mrs. M. Silde, Brancepeth, Sask. Vice-pres. Mrs. J. T. Dahle, Prince Albert, Sask.; Secretary, Mrs. T. K. Tomtene, Birch Hills, Sask.; Treasurer, Mrs. J. Precht, North Battleford, Sask.

A motion that we pay expenses for our President to go to the District Convention in Saskatoon was made and carried.

May God continue to bless the work of our W.M.F. Let us all do our bit willingly for the fields are ripe unto harvest but the laborers are few.

Department Secretaries: Missions, Mrs. S. Swenson, Prince Albert, Sask.; Charities, Mrs. O. Christopherson, Weldon, Sask.; Education, Mrs. Stolee, Fairy Glen, Christian Nurture Mrs. R. Manson, Weldon, Cradle Roll, Mrs. Tutron, Parkside, Thank-offering, Mrs. Armer, Weldon, Sask. Life Membership and In Memoriam, Mrs. Frostad, Parkside. Promotion, Mrs. J. Precht, North Battleford; Publicity and Literature, Mrs. Anger, Battleford and Historian Mrs. Hegland, Brancepeth, Sask.

Yorkton Circuit W.M.F.

The W.M.F. Convention of Yorkton Circuit was held in Scandia Church, Hendon, Sask., May 9th, 1945. 10.30 A.M. the V-E Day Service Program was used for Worship Service, after which Mrs. J. B. Haave opened the convention in Jesus' Name. Bethel, Scandia and Zion of Rose

Valley Parish, and Lunner and Norrona of Strassbourg Parish, were the five Ladies Aids which were represented. Owing to the absence of the Circuit Secretary, Mrs. C. A. Westby of Rose Valley was appointed temporary secretary. On motion of Mrs. M. Oberg and Mrs. M. Westby, Mrs. H. Holo and Mrs. Langley were elected to act on the nominating committee together with Mrs. J. Rostad. This committee met during the noon intercession.

The afternoon session opened at 2 o'clock with Hymn 27, Concordia, "Ye Lands To The Lord Make A Jubilant Noise." Mrs. Langley of Strassbourg led in devotion and prayer. A message of welcome by President of the local Aid, Mrs. M. Oberg. Rev. Haave delivered a message of hope and encouragement to all present to become a united group for the advancement of God's Kingdom. Mrs. Lavik of Saskatoon spoke of the splendid work the W.M.F. were doing. She complimented Mrs. Haave on the fine display of literature in the different departments and the drafting of charts. The convention theme was "Two Important Prayers" which was given in two parts, the first being delivered by Mrs. C. L. Erickson of Hendon, "Lead Me In Thy Truth." Ps. 25:5. Followed by hymn No. 320, "O That The Lord Would Guide My Ways." The second speaker was Mrs. Langley of Strassbourg, "Let the Truth Lead Me." Ps. 43:3. followed by singing hymn No. 91, "God's Word Is Our Great Heritage." A message by Mrs. Lavik pointing out that by contributing and working for the different departments the W.M.F. can be errand carriers of Christ.

PROMOTION — Report by Mrs. M. Oberg, Hendon, showed that the Histories of the Ladies Aids were still incomplete, and urged that this work be hurried up while there was yet time to contact charter members, as a tribute to the pioneers who so diligently worked in adverse times and conditions for the advancement of God's Kingdom. She stressed the reading of Church papers. Delegates report by Mrs. Arthur Johnson, showed 21 women registered.

The president's report given by Mrs. Haave showed that 12 out of the 26 Ladies Aids in Yorkton Circuit reported their activities on triplicate cards. The contribution through these 12 Aids shows about \$1,333. Treasurer's report showed a sum of \$44.00 in the Circuit Treasury. On motion of Mrs. Langley and Mrs. Westby it was decided that the President and Department Secretaries choose their helpers when necessary. Moved by Mrs. Holo and seconded by Mrs. Degerness that the W.M.F. have one day for their convention next year, the time and date to be left to the executive to decide. Carried.

It was resolved that the Secretary send a letter of appreciation to Mrs. Nelson, the former president, who for the most part of the year, has been in ill health.

The nominating committee reported and the following were elected for the forthcoming year. President, Mrs. J. B. Haave, Rose Valley; Vice-Pres. Mrs. C. A. Westby, Rose Valley; Secretary, Mrs. F. Carlson, Preeceville; Treasurer, Mrs. K. Knudson, Leroy; Missions Dept. Mrs. Kvemhagen, Preeceville, re-elected Charities Dept. Miss Marie Luross, Atwater; Education, Mrs. O. Adams, Bulyea Life Membership and In Memoriam, Mrs. E. Jacobsen, Naicam; Promotion, Mrs. M. Oberg, Hendon, re-elected. The nominating committee for next year is Mrs. T. J. Langley, Strassbourg, Mrs. J. H. Rostad, Southey, Mrs. H. Holo, Rose Valley. The executive agreed that \$10.00 be given Mrs. Lavik for expenses in attending meeting. The session closed with the Lord's Prayer and the Benediction.

The Convention offering amounted to \$15.30, and Delegates registration fees \$5.25.

A Song Service opened the evening session. Rev. Haave read from St. John chapter 3. Bible Study taken from Matt. 5:3-10. Mrs. Lavik in speaking, stressed the benefit of group serving. Mrs. Oberg — a message of thanks to all in attendance. In closing two solos were rendered, by Mrs. Warner, Hendon, and by Rev. Haave. Benediction and prayer.

Mrs. C. A. Westby
Temporary Secretary.